

The Athenian Mercury.

Saturday, April 6. 1695

Quest. 1. **I**s it lawful to eat Foxes or Rabbits, M^r D as they usually are now a-days, viz. Strangled in their blood?

Ans^r. See our former Answer, concerning the lawfulness of Eating Blood; where we hope we have advanc'd, and prov'd enough to satisfy any unprejudiced person in this matter.

Quest. 2. Gentlemen, I'm just upon marrying; but I've one thing lies much upon my mind, which I'd fain dispatch before I set about so great a work: I have two Penny-worth of Tin Farthings, and would fain know what I should do with them. No body will take 'em, and to send 'em to the Commissioners to be chang'd will scarce be worth the while, because I live at a distance from London: I am not willing to melt them, or send them to the Tiaman in Exchange for New Pewter, because 'twould be a defacing of his Majesties Grace's Coyne, which I would not do for any good. To throw them away would be almost as bad; to carry them in my pocket would spoil my Silver: Nay, worse than all this, they often disappoint me, and make me think, with their deceitful jingling, that I have money in my pocket, when I am as innocent on't as the child unborn; and for giving 'em to the poor, 'twould be no Charity, and besides they wou'd not take 'em. Pray give me your sage advice how to behave my self in this great difficulty?

Ans^r. You'd take it amiss now shou'd we adjourn this weighty debate till we had a Committee of the whole Society, which since 'tis pressing, you must be content to take our judgment, tho perhaps a little too hasty, according to what appears to us on our first thoughts about it. Sir, there are several tedious and expensive ways which others might put you upon to dispose of this inestimable Treasure. Some might think it most profitable to make a Venture of 'em, like Whittington's Cat, to some Barbarian-Heathen King or other, by which, as simple as you now sit, who knows but you may come to be Lord Mayor of London. Others may put it into your Head to borrow the Kings Carriages, some of the money, or ammunition-Carts, which perhaps might be spar'd on so weighty an occasion, which wou'd with a great deal of security and decency convey your Treasure whither you please. But we must ingeniously confess our opinion is very different from both of these, and we are of the mind that 'tis clearly your best way to buy some choice Japan-Serutore, or Cabinet, and lock up every one of 'em, like medals, in a different Drawer; and there keep 'em safe for your worship, and your worships Children, to recreate your selves within that ancient and noble game of Chuck-farthing, which must needs be a wonderful satisfaction to such wise Creatures as they must needs be, if they do but take after their own Father.

Quest. 3. Having a near Relation much addicted to Swearing, &c. I desire, in one of your mercuries, you'd discourse something of the Greatness and Heinousness of this sin.

Ans^r. First consider, that this sin of common swearing, is a sin which hath very little or no temptation to commit it. The Two great Baits by which the Devil allures men to wickedness, are Profit and Pleasure. But now, this common Rash swearing is the most unprofitable, barren sin in the world; What Fruits brings it

forth; but only the abhorrence and detestation of all serious persons, and the tremendous Judgment of God!

Again, what pleasure is there in it? which of his Senses doth it please and gratify? Were I an Epicure (saith Herbert) I would bate swearing. Were men resolved to give themselves up to all manner of sensual Delights, yet there is so little that can be strained from this common sin, that certainly, unless they intended to do the Devil a pleasure, rather than themselves, they would never set their black mouths against Heaven, nor blaspheme the Great God who sits inthroned there.

How grievous Indecency is it, at every turn to Summon our Maker, and call down Almighty God from Heaven, to attend our Pleasure, to vouch our idle Prattle, to second our giddy Passions, to concern his Truth, Justice, Power, in our trivial Affairs.

What Presumption is it, with unhallowed Breath, to vent and toss that Great and Glorious, Holy and Reverend, Fearful and terrible Name, of the Lord our God, the Great Creator, the mighty Sovereign, the Dreadful Judge of all the World? that Name which all Heaven with profoundest Submission doth adore; which the Angelical Powers, the Brightest and Purest Seraphims, without hiding their Faces and reverential Horrour, cannot utter or hear; the very thought whereof, should strike an awe through our Hearts, the mention whereof should make any sober man to tremble?

The Jews permit not their Children to use the name of God till seven years old, that they may retain a greater Veneration for that Holy and Reverend name; and therefore the first Salutations of Children are plainly, *May you have a good day, I wish you a good Sabbath, &c.*

The Effeminate account every word they speak of as much force, as if they had bound it with an Oath; and they shun Oaths worse than Perjury; for they account him a Liar, who needs to call God to Witness.

M^r. Turner in his *History of all Religions*, p. 321. tells us, "The Persians are mightily addicted to ill Language and Cursing; but they never Blaspheme God; for if they should hear one Swear, or wish themselves at the Devil, they would cry out in astonishment, *is not that fellow a fool, to give himself to the Devil, and renounce Paradise?* All their Oaths are, *Ser-azir-sha* (by the King's beloved Head) or *Eroa Tigumoir*, (by the Spirit of the Prophet.) I remember, once at *Gaza*, walking with some of the French Embassadors Servants, we saw two Turks at Cuffs: In the end after 1000 curses on one side, the other replied no more than this, *I wish thy Soul may have no more repose in Paradise, than the Hat of a French man hath in this world; alluding to their putting them off so often.*

"The Mahometans never mention the Name of Christ, but with high Reverence and Respect.

"In naming the name of God, they must bow, and add, — *Most high, blessed, mighty, &c.*

"The great Mogul himself would speak most respectfully of our Blessed Saviour Christ.

"If the Mahometans find a bit of Paper in the way, they take it up, and put it in some place of a Wall, because the Name of God is, or may be written in it: So that the holes of the walls are always to be seen stuck full of them; for the same reason, they use no Paper when they go to ease themselves.

"A fight, it is no less strange, than ridiculous, to

" behold the Honour they do unto the Camel at his
 " return unto *Constantinople*, which carried their *Al-*
 " *coran* (amongst a *Caravan*, of many thousand Pil-
 " grims, towards *Mecha*) crowding about him, as led
 " through the streets, some pulling off his Hairs, and
 " preserving them, as Relicks, some kissing, others
 " with his Sweat besmearing their Eyes and Faces;
 " and at last cutting him into little gobbets, and giv-
 " ing thereof to eat to their Friends and Families.

He further tells us, page 325. " That
 " *Chrysostom* preach'd many Sermons to the People
 " of *Antioch* against Swearing; but they being weary
 " of the Subject, ask'd, when he would leave off
 " Preaching? To whom he answered, When you
 " leave off Swearing: Would you have the Plaster
 " taken away before the Wound be cured?

" The best way of observing an Oath is, if you
 " neither use it frequently, nor rashly, nor in com-
 " mon matters, nor for the amplification of Speech,
 " nor confirmation of a Relation, — but in things
 " necessary and solemn, and when there is no other
 " way to procure Credit.

" With the *Scythians* the Swearer's Punishment was
 " loss of his Estate; with the *Persians* Bondage; with
 " the *Greeks* cutting off the Ears; with the *Romans*
 " throwing down a steep Rock.

" With the English, formerly payment of one shil-
 " ling, but what now we know not, till the *New Act*
 " against *Prophane Swearing* is publisht. — Thus
 " far *Mr. Turner*.

We shall only add, subdue as much as you can all
 inordinate Passion and Anger; for anger is usually
 the cause and provocation of *Oaths* and *Blasphemies*.

Anger is a fire in the Heart; and Swearing is the
 smoke of this fire that breaks forth at the mouth: and
 those who are violently hurried with this passion, do
 usually find nothing so ready at hand as an *Oath*;
 which if they cannot be revenged on him, whom they
 conceit to have done them the injury, they *Fling*
 against *Heaven is self*, and thereby seem to take an im-
 pious revenge upon the Almighty God.

Quest. 4. Will not the conclusion of a Peace on the
 best Terms we can now expect with France, be more to the
 disadvantage of our Nation than the continuance of the pre-
 sent Taxes?

Ans. Let's stay till a Peace is talkt of again before
 we resolve whether 'twould be proper to accept it,
 which when 'twill be, lies before a little better Judges
 than this either Querist or the Respondents; in the
 mean time, if France won't yet allow fair Terms,
 thanks be to God we are in a good way to beat 'em in-
 to better.

There is Newly Published,

Lachryma Sacerdotis. A Pindarick Poem Occasion'd
 by the Death of that most excellent Princess, our late
 Gracious Sovereign Lady, Mary the Second of Glorious
 memory. By *Henry Park*, Curate of *Wentworth* in *York-*
shire.

Q. The History of all Religions in the World, from
 the Creation down to this Present Time. In
 Two Parts. The first containing their Theory,
 and the other relating their practices; With Va-
 rious instances upon Every Head. To which is add-
 ed, a Table of Heresies: as also a Geographical
 Map, shewing in what Countrey Each Religion

is Practis'd. Written in a different Method from
 any thing yet published on this Subject. By *William*
Turner, M. A. and Vicar of *Walberton* in *Sussex*.
 Both printed for *J. Duntton*, and are also sold by *E.*
Richardson, near the *Poultry-Church*.

¶ If any Minister's Widow, or other person
 have any Library or parcel of books to dispose
 of, if they will send a Catalogue of them, or no-
 tice where they are, to *John Duntton*, at the *Ra-*
ven in *Jewen-street*, they shall have Ready Mo-
 ney for them, to the full of what they are worth.

Those who have Occasion to Buy, Sell,
 or lend money on Jewels of any kind whatsoever;
 may be inform'd of the true value of any parcel not
 exceeding 20 *l.* at the Expence only of 2 *s.* and for
 any parcel of a higher Value at the Rates of 3 *s.* for
 30 *l.* 4 *s.* for 40 *l.* and so upwards. Which shall be
 carefully and justly performed by *Jeremiah Marlow*
Goldsmith, at the *Spread-Eagle*, in *Lombard-street*.

Such Persons as are willing to Buy or Sell Blank or
 benefit Tickets in the *Million Lottery*, may have ready
 money for either, or be furnished with either, at the
Mercury Office, at the *Trinity-House* in *Finch-Lane*, *London*,
 every day, from 1 a Clock to 4 in the Afternoon; Atten-
 dance being given those 3 hours only.

As also Orphans money in the *Chamber of London*.

These are to give Notice, that *Dr.*
Clarke, who has been most famous for curing all dis-
 eases of the Eyes, and was Physician and the only
 sworn Oculist, to *King Charles* the second, and to the
 late King before whom he restored in an instant the
 Lady *Bellasis* to perfect sight who was long blind;
 and brought to sight the 2 Sons of one *Mr. Peter*
Walter a Schoolmaster, living near *Mountague-House* in
 great *Russel-street*, who were born blind with Cata-
 racts, and has restored many blind of the *Gutta Sere-*
na, or black Cataracts, a disease accounted incurable
 by others, and has an infallible secret for the King's
 Evil, and dissolving Cataracts, in the beginning with-
 out Couching, and Clearing the sight of Dimness, with
 all those seeming mists, Clouds and false appearances
 of things flying before the sight, signs of a growing
 blindness if not in time prevented. And where as he
 hath had lately a call out of this Nation, by some emi-
 nent persons of Quality who were blind, who being re-
 stored to sight by his skill, he is now returned home, and
 may be advis'd withal as formerly (not only in the
Opticks, but as a Legal Physician in all diseases incident
 to humane Bodies) at his house in *Harron-Garden*; a
 Golden Eagle being over the Door.

There is in this City a very Ingenious Dutch Man
 called *Mr. Vandepolle*, who has found the only true
 secret for curing all sorts of crookedness and ill shape
 in any part of the Body and Legs, and that in a very
 short time, and without putting his Patient to the least
 pain, provided they be under 20 Years of Age. He
 further obliges himself to satisfy any Learned Phy-
 sician, or other curious Person, by clear and certain
 Reasons, that it is impossible perfectly to cure this
 malady in the Body, by Iron Stayes, which are now
 used by them who pretend to be most skillful and ex-
 pert therein. Any person who desires to employ him,
 may be further satisfied by one of the King's Physi-
 cians, to whom he was recommended by an Eminent
 Physician in *Holland*, who has attested the great cures
 he has done in that Country, and likewise by those
 many cures he has done in this City since he arrived.
 Of which he has ample Testimonies by him. He Liv-
 eth in *Vine-street* in *Pickadilly*, next door to the *Flower-*
Por over the *Thistle and Crown*, at *Mr. Casarell's* an
Italian minister.